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leads most of the philosophers of the present day to question it also. Let any metaphysician point out the validity of the concept, let him assign it a place in human experience, show that it works, and the pragmatist will be second to none in welcoming it in his system.

Fr. Garrigou-Lagrange has, however, perfectly seen that there is no system of philosophy more diametrically opposed to the Scholastic principles than pragmatism. In throwing down his gauntlet to Mr. Le Roy, he has challenged the right foe. The philosophy of perpetual becoming is simply the reverse of the philosophy of eternal truth. And if this is certainly no discovery—since William James had seen it before—it is nevertheless a merit to insist upon it when some writers who pretend to a certain amount of philosophical acumen help us to the ludicrous paradox that scholasticism was the pragmatism of the middle ages and pragmatism is the scholasticism of our day.

JOSEPH LOUIS PERRIER.

NEW YORK CITY.

JOURNALS AND NEW BOOKS

REVUE PHILOSOPHIQUE. August, 1910. *La fonction de la philosophie dans la science positive* (pp. 113–142): F. MANGÉ. — To derive from the rational ideal, in its ensemble, a system of rules and of criteria which will permit of the discovery of the hypotheses necessary to realize that ideal—such is the function of philosophy in its relation with science. *Le cours de nos idées* (pp. 114–167): A. JOUSSAIN. — The process ordinarily called “association of ideas” is misnamed and should rather be denominated “enrichment of consciousness.” This enrichment is a condensation of our past and enables us to draw immediately upon former experiences. Hence one idea is never called to mind by another idea, but there is a passage from one idea to another in a continuous metamorphosis of the mind. *La propagation des idées* (pp. 168–191): M. MILLIOUD. — The propagation of ideas in all classes of society depends upon two conditions: (1) the resemblance of the media, and (2) the homogeneity of the receptive medium, the term “medium” being used in each case as synonymous with “group.” *Analyses et comptes rendus*: E. de Cyon, *Dieu et Science*: S. JANKELEVITCH. M. Pradines, *L’erreur morale établie par l’histoire de l’évolution des systèmes*: D. PARODI. G. Ramousse, *Essai d’une théorie scientifique du concept de vérité*: G. LUGUET. *Revue des périodiques étrangers*.

ARCHIV FÜR GESCHICHTE DER PHILOSOPHIE. Band XVI, Heft 3. April, 1910. *Die Rechtsphilosophie der Epicureer* (pp. 289–337): R. PHILIPPSON. — Many fragments of his disciples are compared with those of the master; Justice arises out of the desire of men to avoid injury from others. The statesman does not need philosophy, and can hardly have the tranquillity of the sage. *Pars Secunda Philosophiae, seu Metaphysica*, II. (pp. 338–373): L. JORDAN. — From lecture notes

are culled further judgments by some eighteenth century professor on the Cartesians, on Bayle and Voltaire. The chief interest is the evidence that students were kept in touch with new movements of thought, which were acutely and freely discussed. *Die 'Απόφασις des Simon Magus* (pp. 374-399): A. REDLICH. - The neo-pythagorean character of the gnostic movement exemplified by many fanciful numerical analogies. *Jahresbericht über die vorsokratische Philosophie 1900-1909* (pp. 403-427): O. GILBERT. - About a hundred works are here briefly discussed, the interest centering around the author's contention that Diels goes too far in dissociating Heraclitus from the Ionic movement. *Die neuesten Erscheinungen. Eingegangene Bücher.*

Cassirer, Ernst. *Substanzbegriff und Funktionsbegriff.* Berlin: Verlag von Bruno Cassirer. 1910. Pp. xv + 459.

Education in the United States. A Series of Monographs. Edited by Nicholas Murray Butler. New York, Cincinnati, and Chicago: American Book Company. 1910. Pp. 1,068. \$2.50.

De Laguna, Theodore and Grace Andrus. *Dogmatism and Evolution.* New York: The Macmillan Company. 1910. Pp. iv + 259. \$1.75.

Montgomery, George R. *The Unexplored Self. An Introduction to Christian Doctrine for Teachers and Students.* New York and London: G. P. Putnam's Sons. 1910. Pp. viii + 249.

Thorndike, Edward L. *Handwriting.* Teachers College Record. Vol. XI, No. 2. New York: Columbia University Press. 1910. Pp. 93. \$0.30.

Titchener, Edward Bradford. *A Text-Book of Psychology.* An enlarged edition. New York: The Macmillan Company. 1910. Pp. xx + 565. \$2.

NOTES AND NEWS

"THE fifteenth number (No. 3 of 1910) of the Italian review *Scientia*, now in its fourth year, is largely occupied with philosophy. The ideas of Poincaré, Bergson, Einstein, and the Pragmatists naturally form the text of discussions, such as that by F. Severi on 'Hypothesis and Reality in Geometrical Science,' or Chwolson's 'Can we apply Physical Laws to the whole Universe?' or F. Enriques's criticism of Pragmatism. The theory of two star-streams interpenetrating one another is described by Mr. A. S. Eddington, of the Royal Observatory, Greenwich. M. Guignebert sketches the rise of Christianity in accordance with the sifted conclusions of recent research. Mr. Abegg's article on 'Chemical Affinity' has a pathetic interest, from the fact that while it was in the press the author met his death in an aeronautic accident. The useful *rassegne* of various sciences are continued; Mr. E. S. Russell reviews the claims of epigenesis *versus* evolution. The advantages of a 'mnemonic' theory